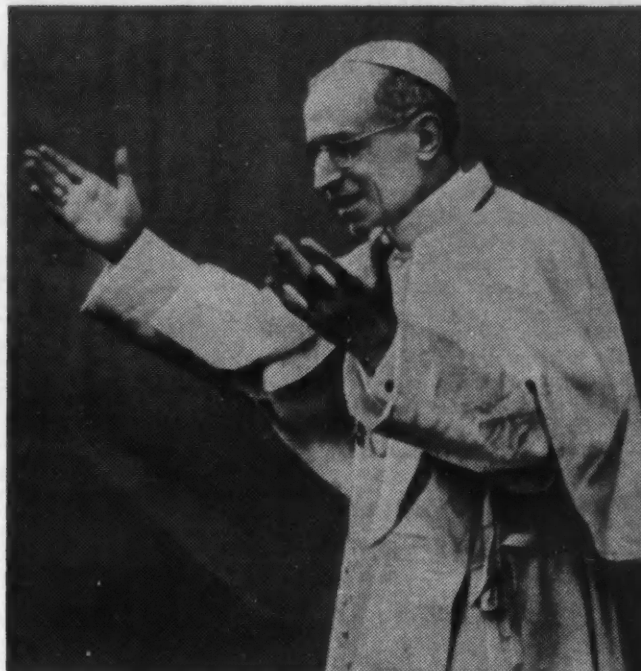


Community

Pope of Fraternal Charity

Spiritual



HIS HOLINESS POPE PIUS XII

THE CHURCH and the interracial movement has lost a great leader. Our late Holy Father spoke often and unequivocally about the moral ramifications of racial prejudice and discrimination. And more, he showed a knowledge of the practical answers to the day to day problems encountered by readers of **COMMUNITY**. Although he is gone his speeches and writings remain to teach and to inspire. Reviewed here are a representative selection of his words.

"We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare."

Writing to the American Bishops, 1939

"No doubt you make it a primary purpose of your writing to counsel them aright in their pursuit of the interracial justice and brotherhood which alone can secure the stability of all that men prize . . . fraternal charity should be welded ever more firmly through the efforts of all men of good will. With this prayer in Our heart, and with deep,



fatherly affection We invoke on you and on all who labor with you in charity to further the cause of interracial justice, the blessing of almighty God."

Address to Negro publishers, 1946

"A marvelous vision . . . makes us see the human race in the unity of one common origin in God, 'one God and Father of us all, who is above all and in us all' (Ephesians, 4:6); in the unity of human nature, which in every man is equally composed of material body and spiritual, immortal soul; in the unity of the immediate end and mission in the world; in the unity of dwelling place, the earth, of whose resources all men by natural right avail themselves to sustain life and develop life; in the unity of the supernatural end, God Himself, to whom all should tend in the unity of means to secure that end."

Summi Pontificatus, 1939

"Only on the principles of Christianity and in accord with its spirit can social reforms, called for imperatively by the necessities and aspirations of our times, be carried out. They demand from some the spirit of renunciation and sacrifice, from others the sense of responsibility and endurance, from everybody hard and strenuous work."

"Wherefore we turn to the Catholics in the whole world, exhorting them not to be satisfied with good intentions and fine projects, but to proceed courageously to put them into practice. Neither should they hesitate to join forces with those who, remaining outside their ranks, are nonetheless in agreement with the social teaching of the Catholic Church and are disposed to follow the road she has marked out, which is not the road of violent revolution but of experience that has stood the test and of energetic resolution."

Address to Sacred College of Cardinals, 1948

"God did not create a human family made up of segregated, dissociated, mutually independent members. No; He would have them all united by the bond of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact. How better could you show your love for your neighbor than by striving to procure for him what is his greatest boon, love of His Lord and Creator."

Address to the Apostleship of the Sea, 1956

Eternal rest grant unto him, O Lord.

EDITORIAL

The South

THE RESULTS OF an imbedded Southern way of life are producing many hardships on all concerned.

The possibility that there will be no high school graduating classes in 1959 in Little Rock and some parts of Virginia will place a great burden on the students and parents in these locales.

Perhaps, when applying to a college or to a company, the students will mark "1959—No School—No Integration" in the blank requesting the year of their high school graduation. And it will probably be sufficient for a great many Southern colleges next Fall. It may also be sufficient for a certain number of employers.

But if the impasse on schools continues for a number of years, maybe the uneducated students will begin to reflect about the society which enforced upon them the principle that a society of uneducated segregationists is better than a society of educated integrationists.

We can hope that the falseness of this principle is soon unveiled to the eyes of flowering Southern youth.

—E.J.B.

BLESSED MARTIN



Feastday: November 5th

NOVEMBER, 1958 * Vol. 18, No. 3

COMMUNITY

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"Yessuhl—We is Disintegrating with all Deliberate Speed"

READERS WRITE:

Editors: Enclosed is a dollar for a subscription to **COMMUNITY**. Friendship House is getting out one of the finest journals its been my pleasure to read.

Your readers will be glad to know that Modern Community Developers have reached our preliminary goal of a quarter million dollars in stock subscriptions, and will be starting actual operations now.

MORRIS MILGRAM
Princeton, New Jersey

Editors: Congratulations to you for your excellent publication. It certainly pinpoints the many racial problems very clearly.

In reading your September issue, I noted the coverage of Mr. Pierce as Grand Knight.

I imagine that you would be interested to know that a Negro holds the highest position it is possible to have on the local level as Faithful Navigator of the Fourth Degree. He is Milton Graves of Palo Alto, California and is Faithful Navigator of the Portola Assembly of San Jose or of the Crespi Assembly of Redwood City (Palo Alto being between the two)—I forget which.

Mrs. Graves, by the way, is the president of the Columbian Ladies (K.C. auxiliary) in Palo Alto, California.

May God continue to bless your work.

REV. PAUL DIEBELS
Marysville, California

Editors: A copy of the October 1957 **COMMUNITY** came into my hands through the inter-faith, interracial group here, the Coun-

OUR CONTRIBUTORS

● Dorothy Abernethy is a regular contributor to **COMMUNITY** and has also appeared in *America*. She lives in Subiaco, Arkansas.

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● Fr. Clinton Herrick, S.M., is a Scripture scholar whose article originally appeared in the *Catholic Worker*.

● Fr. John LaFarge, S.J., is the founder of the Catholic Interracial Councils, associate editor of *America*, a prominent author whose most recent book is *An American Amen*.

● Fr. Kilian McDonnell, O.S.B., is editor of the Scripture section of *Worship*, a columnist of *Sign* magazine and a frequent contributor to many other periodicals. His book, *The Restless Christian*, has just been published.

● Richard Peck has an M.A. from Wayne University in Detroit and has been active in a multitude of community organizations. He is a specialist in racial problems.

cil for Community Integration, and more specifically because of the "Open Letter" article in that issue.

At least for me, this publication meets a real need.

I'm using the "drama," "Integration Acres," also in the October 1957 issue in connection with a discussion I am leading about the Covenant of Open Occupancy which has recently been drawn up by the General Assembly of the Presbyterian Church.

The strides the Roman Catholic Church has made in dealing with racial injustices must be strongly commended, and I would appreciate being on any mailing list regarding this work.

May God bless you in this work.

MRS. ALLEN BEYLER
Urbana, Illinois

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On Love, Segregation and the New Testament

"The reason hatred can happen even among a Christian people is that those people have not used their heads."

This is an attempt to reason this out using the New Testament as the basis of discussion."

Spiritual

ON MAY 17, 1954, the United States Supreme Court ruled that racially segregated public schools are forbidden by the Constitution. Since that time the South has been a land in turmoil. Negroes and Negro organizations are working hard to secure in fact rights which still remain exclusively "paper" rights. A few white people have organized groups whose aim is to find a way to continue segregation in the South indefinitely. But perhaps the great majority of Southerners are unwilling to take a firm stand either for or against integration because they are torn between feelings of the brotherhood and equality of all men, on the one hand, and feelings of loyalty to the South and to the traditions of the South, on the other. Large-scale confusion of the type described—with two minorities locked in deadly opposition and the vast majority of the people vacillating between conflicting feelings and loyalties—provides fertile soil for the growth of ill-will and hatred, hard words, and even shameful and degrading mob violence like that which certain citizens of Little Rock displayed to the whole world last fall.

The reason hatred can happen even among a Christian people is that those people have not used their heads. They have not thought over the situation coolly and without emotion. Their conflict is between opposing feelings, and at any given time their attitude towards segregation depends upon which of these feelings happens to be strongest. Such people readily become the flunkies and puppets of mob leaders.

This article is an attempt to reason this thing out using the New Testament as the basis of discussion. For since the people of the South are sincere Christians, they will want their solution of this difficult problem to be in perfect harmony with the teaching of Jesus Christ.

What, then, do the Scriptures say?

Anyone who has read the Bible knows that Our Lord summed up the whole teaching of the law and the prophets, as well as His own teaching, in one short paragraph: "Thou shalt love the Lord thy God with thy whole heart and thy whole soul and thy whole mind. This is the greatest of the commandments, and the first. And the second, its like, is this, Thou shalt love thy neighbor as thyself. On these two commandments, all the law and the prophets depend." (Matt. 22:37-40.) Man was created to love God. Without this love existence is meaningless. His happiness depends entirely on his being what God intended him to be. But it is impossible for a man to love God and not love his fellow men, who are all called to be children of God and whom God loves. Therefore, as St. John has said, "if a man boasts of loving God, while he hates his own brother, he is a liar." (1 John 4:20.)

Prejudice Circa 30 A.D.

When Our Lord lived on earth men had racial prejudices just as they do in our own time. The Jews were notorious for this. They were the chosen people, and they considered all other races their inferiors. For the Jew, to accuse a man of being a non-Jew was an insult of the first magnitude: so much so that Our Lord's enemies, desiring to humiliate Him, accused Him in the same breath of being a Samaritan and of being possessed by a devil—as though the charges were equally serious. (John 8:48.) That is why Jesus told the Jews—and all men—the parable of the Good Samaritan: He wanted to de-

stroy that kind of prejudice. He wanted to teach men that they are all brothers, and that the commandment to love their neighbor as themselves means that they must love everyone, without exception.

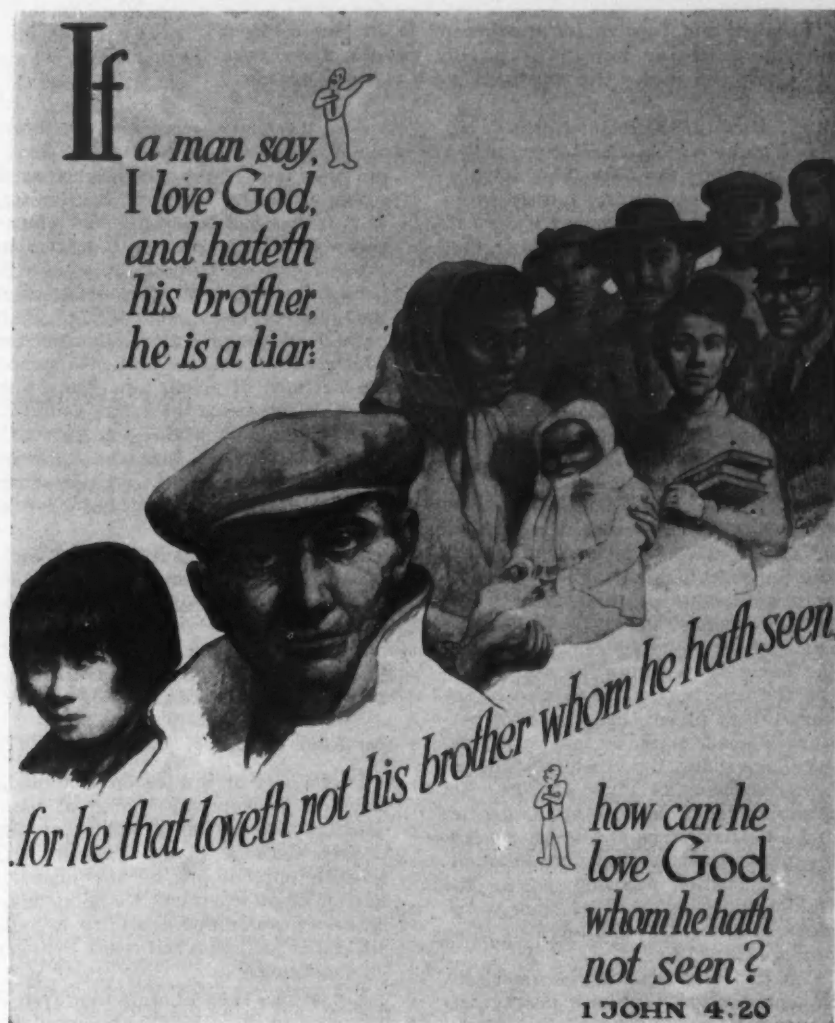
But what does it mean, to love my neighbor as myself? When we love someone, we want him to be happy. We want him to have all the joy, all the advantages, all the blessings that we ourselves have, and more. If he makes mistakes, we are patient; if he hurts us, we forgive him. Love of neighbor means all these things. But, above all, as St. Paul says: "Love of our neighbor refrains from doing harm of any kind; that is why it fulfills all the demands of the law." (Romans 13:10.)

Christians, therefore, must love all men with a practical, effective love. Now let us see whether or not segregation as a social institution is compatible with this kind of love.

In the South many good people believe in and defend segregation—that "theoretical" segregation in which the schools and other facilities of Negroes would be "separate but equal." The Negro would live in one section of town, and the white man, in another; and everybody would live in peace and happiness. Surely such a system is in harmony with the teachings of Christ! But even a little reflection is enough to convince any open-minded Southerner that the ideal, theoretical segregation that is spoken of by segregationists and the concrete, real segregation that is practiced in the South are two vastly different things. Schools for Negroes are separate, but not equal. Eating places and other facilities for Negroes are separate, but not equal. The economic and professional opportunities open to Negroes are not at all equal to those open to white men. In a word, segregation involves discrimination.

Condemning Fact

This fact alone would be enough to condemn segregation. For it is clearly against the Christian precept of a fraternal love to make one man or a group of men the object of unreasoning discrimination. St. James gives an example: "Suppose that a man comes into your place of meeting in fine clothes, wearing a gold ring; suppose that a poor man comes in at the same time, ill clad. Will you pay attention to the well-dressed man, and bid him take some place of honor; will you tell the poor man, 'Stand where thou art,' or 'Sit on the ground at my footstool?' If so, are you not introducing divisions into your company? Have you not shown partiality in your judgment?"



(James 2:2-4.) Then he goes on to say that such partiality constitutes a transgression of the law.

But perhaps the greatest evil of segregation lies in this: it is the source of cruel humiliations for the Negro. For it is obvious to everyone that segregation is based on the assumption that the Negro is inferior to the white man. Negroes, say the segregationists, are both morally and intellectually inferior to whites; therefore we must "keep the nigger in his place." The Negro feels this. Deep down in his heart and mind he is constantly being reminded: "You are inferior; that's why we make you sit in the back of the bus. You are dirty; that's why we don't want you to eat with us. You are immoral; that's why we don't want our children to go to school with yours. You are stupid; that's why we don't give you a chance to hold important jobs and to lift yourself up economically."

Opposite of Love

That is why segregation is diametrically opposed to the Christian law of love: Even if the lies on which segregation is based were not lies, even if the Negro, not as an individual, but as a race, were inferior and dirty and immoral and stupid, it would be wrong for us to use this as an excuse to humiliate him and to refuse to associate with him as our equal, because he also is a child of God. We would be acting like the Pharisees, who rebuked Our Lord for eating and drinking with publicans and sinners and who prided themselves on being better than the rest of men. And Jesus would condemn us, just as He condemned the Pharisees for their pride and cruelty and lack of love: "Woe upon you, you Pharisees, that will award God his tithe, though it be of mint or rue or whatever herb you will, and leave on one side justice and the love of God;

you do ill to forget one duty while you perform the other. Woe upon you, you Pharisees, for loving the first seats in the synagogues, and to have your hands kissed in the market-place; woe upon you, that are like hidden tombs which men walk over without knowing it." (Luke 11:42-44.)

Unjust Things

Because segregation means all these things—it is unjustly discriminating; it jealously prevents a large segment of the population from outgrowing their position of social, educational, and economic inferiority; and it is cruelly damaging to the self-respect of free men and children of God—segregation and Christianity are incompatible. The sincere Christian cannot be a segregationist. For Christ demands of His followers two things: love of God and love of neighbor. Both of these loves must produce results in our everyday living and doing. Our Lord did not place much value on mere feelings and fine words; for He insisted that not every man who says to Him, "Lord, Lord," will enter the kingdom of heaven. Rather, the test of a man's love is in the way he acts: "It is by their fruit that you will know them." (Matt. 7:20.)

In concrete terms, therefore: If a man really loves his neighbor, he will not make him the victim of systematic discrimination. He will not deny him the respect and social recognition that other members of the community enjoy. He will not prevent him from bettering his economic condition. He will not make it more difficult for him to get a good education. And, above all, he will not endorse a social institution that causes his neighbor constant and deliberate humiliation.

—Clinton Herrick, S.M.

Reprinted from the CATHOLIC WORKER.

Father LaFarge Speaks to First National Catholic Conference for Interracial Justice: *Organizations*

Attacks Marxism, Sketches Obstacles, Lists Opp

"The Catholic interracial movement is in the main a movement of lay persons — as lay people, they take the risks and make the ventures such a work entails."

WE MEET HERE primarily in order to make a great affirmation, drawn from our Christian faith. This affirmation, of its very nature, is a reply to the most insidious, the most widespread, the most subtly appealing ideology, that has ever ensnared the minds and hearts of millions of our fellow human beings. Interracial justice, as prayed and lived in the Catholic interracial movement of the United States, is a direct answer to Marxist theory and to world-communist propaganda. There are, of course, many other answers, depending upon the particular angle from which communism makes its assaults upon human intelligence and human emotions. But the line laid down by the Catholic interracial movement attacks the Marxian line of thought and action at its most vulnerable point. It counters the Marxist-Leninist denial of God in the name of humanity by our speaking in the name of humanity, by our asserting the true honor and dignity of the human race under God. We, as Americans, are affirming, by our very presence here today, the great principles of God-given justice and charity. Yet countless radio stations, news agencies and editorial offices and seven government-sponsored programs are insistently, persistently accusing us in the United States, in every language of the globe, of flagrantly violating these same principles.

The difficulty troubling us Americans in coping with Communist propaganda is the fact that we forget that Marxism-Leninism, like all powerful heresies, is not solely and merely an error; solely and merely a denial of God and of His sacred law. If that is all it were, it could never achieve its immense influence. Supporting the error is a hypnotizing vision of world humanity. Coupled with that vision is a certain type of perverted, upside-down moral appeal. If the Marxist vision did not proclaim a certain grandeur, if it did not make a moral appeal, even its rigid iron rule could never command allegiance over such masses of human beings.

In direct opposition to the Marxist

vision, the Catholic teaching on interracial justice affirms the real, the genuine greatness of the human race as it comes from the hands of its Creator, as it is destined to eternal companionship with Him in Heaven. It affirms, in other words, the truly Catholic view of man. It insists, in the first place, upon the sublime natural dignity of each individual person, even though the effects of original sin burden him and the heritage of actual sins drags him down. It proclaims the entire gamut of each individual's rights and responsibilities under God. It teaches likewise that "marvelous vision," in the words of Pope Pius XII, of the natural unity of the human race.

Finally, it sees mankind, each individual and the human race as a whole, transformed by the glory of the divine adoption. In other words, it proclaims mankind's true glory precisely for all humanity, and for each individual as members of that great whole.

An Alive Vision

Every part of this vision is brought alive, as it were, by the great basic teaching of the universality of the Church Catholic in her make-up and constitution; Catholic by her universal mission to all mankind; Catholic, finally, in her recognition of all that is good, all that is just, true and noble in every human being.

Let us also keep in mind that even if communism were to vanish overnight, our communities would still be left to cope with the devastating forces of racism, fanatical nationalism, blighting secularism, crude materialism and their destructive consequences. Moreover, we cannot separate racial from religious prejudice. If people are hated and discriminated against because of their racial origins, the door is left wide open to similar abuses on religious or anti-religious pretexts.

This means, in short, that if our great Christian assertion is to mean anything, it cannot rest in the field of lofty generalities. It must be evidenced in the intimate, day-by-day experiences of our



Studying Conference program are, left to right, Very Rev. Msgr. Daniel M. Cantwell, Chaplain of Chicago C.I.C.; Most Rev. Emmanuel Mabathona, Basutoland, South Africa; Rev. John LaFarge, S.J.

daily conduct. It must be evidenced clearly and precisely in the treatment of each and everyone of our fellow human beings. As St. John Chrysostom says: "We always need faith, and a life radiant with virtues: nothing else can save us." Our faith must be exemplified in our local communities, in our religious associations, in our parishes, in our family relationships. People should only need to look at the multi-form membership of a Catholic parish, or school, or organization, or institution to see at once that the word Catholic means catholic, that is truly universal.

Conflicts and Obstacles

All this is easy to assert; but immediately we are up against familiar and stubborn obstacles. These do not affect any one region of our country—east, west, north, or south alone, though certain localities have their special difficulties. The human relations problems we face are universal: they exist in nearly every great populated center of the land. Even where people cheerfully claim, "we have no problems," it may not be long before the tide of trouble may reach there, too.

The Catholic interracial movement is not content merely to proclaim generalities; it undertakes to face these obstacles head-on, in the firm belief that through God's grace and the normal operation of human wisdom remedies can be found, and unity, peace and strength can be built even out of present conflict. It undertakes, in other words, to face these obstacles concretely and strives patiently as far as possible to remove the conditions and misconceptions that create enmity and disorder.

Joint Action

Essential to the Catholic interracial movement is the idea of joint or common action, among all concerned. Such common action is the very lifeblood of our movement: that we pray together, study together, work together, as far as is humanly possible. For this reason we cannot be content to abandon the burden of the movement entirely to

either group or any one group. This is not a question of white men laboring to improve the conditions of the Negro's life—or the Mexican's, or the Puerto Rican's, or the American Indian's, or the Oriental's. Nor is it the reverse, the minority element struggling angrily and unaided to obtain decency and justice. On the contrary, it is a question of all of us working for a common goal: for the common good of the community, for those public matters which are our joint interest. For if one member of our body suffers, then all suffer alike. Racial prejudice or discrimination are as much a curse to those who inflict them upon a minority group as they are upon the victims themselves. It means that the victims of prejudice cannot assume a martyr's pose, and place all the burden upon their oppressors. They, too, have the grave responsibility to work for the common good of all.

It means not only working with one another for a common good, in a racial sense, but it means working with all people of good will, wherever and whenever we can find them. And for the very purpose of such co-operation, it is imperatively necessary that we, as Catholics, should be equipped with our own adequate form of organized effort.

Positive Opportunity

But obstacles are likewise an opportunity. The very greatness of these difficulties, the rigorous demand they make upon all resources of ingenuity, patience and unselfishness, are the pledge of abundant fruit for those who will surmount them. Our work does not consist merely in removing the causes of division. It has a much higher aim, it seeks a much more positive result. Underlying all our work is the firm belief that each component of our American life makes its own contribution to the good of the whole. This is the spirit, the genius of our nation. America has grown strong not by carefully cultivating a racial and cultural uniformity, but by opening its doors wide to all peoples, incorporating them into our civic and our religious life. This is the marvel, the very sinew of our nation's strength. It is the spirit of



Rev. William J. Kenealy, S.J., details a point to E. J. Bradley of Indianapolis; Charles W. Pecke of Detroit; Loretta Butler of New Orleans.

Opportunities and Role of Interracial Movement

America, and it is the spirit of our Church as well, which grows strong and pulsates with spiritual life to the extent that it, in turn, is made up, clergy and lay, of many nations; as St. Paul says, of a great diversity of gifts, according to the work of the Spirit of God.

We talk of problems, and we must talk of problems. We must talk of problems to keep from branching off into mere generalities. But over and beyond the problems is the positive goal to release the good in all our racial groups for the benefit of the entire community, the nation, and the world. In the words of John Sengstacke, Chicago Negro publisher: "We must hold up before the eyes of our new residents a bright inspiring vision of a modern society in a truly democratic state."

Educational Program

Such, in very summary fashion, is a slight outline of what we are aiming at. But there are four or five points I should like to emphasize more in detail concerning the work of the Catholic interracial councils.

1. The work is primarily educational, in the broad sense of that term. In every part of our country an accumulation of ignorance and misunderstanding has to be overcome. Deep-seated prejudices and unreasoning fears need to be weighed carefully against historic backgrounds and genuine alarm at the harsh aspects of sudden change. Blatant lies call for constant and patient refutation. Plain truths need to be told to all concerned, while ways and means are explored for building up mutual confidence. It is a question, therefore, of using all legitimate means and media, from the school and college textbook to the press and the TV and radio program. It means, furthermore, a quota of methodical study upon the part of all who engage in such work, for there is no ready, simple formula for success. Programs of study and education imply, from their very nature, a central core of serious research, and the preparation, where feasible, of trained workers in the field of human relations. Such trained workers will be persons thoroughly grounded in Catholic social doctrine and at the same time well versed in expert modern techniques.

Many of our otherwise zealous and well-informed lay Catholics, when first confronted by the Church's teaching on such matters as the obligations flowing from our membership in the Mystical Body of Christ; or from the teachings of the Church on human unity; or the moral wrongs that adhere to practices of racial segregation and discrimination, complain: why have I never heard this preached in our churches or taught in our Catholic schools? In order to meet just such an objection, in some dioceses of our country the plan was adopted of occasional, or at least an annual sermon upon these matters of interracial justice.

Why Specialize?

2. The query is sometimes made: why should there be a specialized program in the field of interracial justice? Are not the implications of this movement contained in the whole scope of Catholic spirituality and the various forms of the Catholic apostolate?

If we lived in a different epoch and with a very different historical background, we might be content to leave the burden of interracial justice to all the organizations and organized movements that are so deeply concerned by it. But the stark fact remains that the problems caused by racial and group



Rev. John LaFarge, S.J.

Now 78, Father John LaFarge, S.J. is founder of the Catholic interracial movement in which he first became interested in 1911. He is now chaplain of the Catholic Interracial Council of New York which he founded. Prominent author, his latest book "An American Amen," was published September 29th by Farrar, Straus and Cudahy. He is associate editor of AMERICA magazine and its former editor-in-chief and is now serving his thirty-fourth year on its staff.

tensions are so acute, so specialized that in the circumstances of the world as it is today, they cannot be effectively treated as mere side issues. They can only be met adequately headon, by direct confrontation, humbly, patiently, yet unflinchingly in the full light of our holy faith.

A quarter of a century's experience confirms the wisdom of this judgment, and there is little reason to believe that it will be any less valid for the future. It becomes particularly important to develop far and wide the true Christian attitude on race, in view of the ever increasing attention paid to our own situation abroad. So urgent is the need for intelligently organized action alone that we cannot in the least be satisfied with accomplishments up to the present time.

Hope for the South

3. The problems we consider are national, indeed world-wide in scope. For this reason, no one part of the nation is in a position to sit in judgment upon another. We all live in glass houses, and each of us has ample work to set our own particular house in order.

This does not mean, however, that we in the North and West should be indifferent to the critical conflicts now raging in many of the Southern States. It is not for us to try to settle from without affairs that can only be determined at a local level—as, in turn, we around the country do not feel too happy with some of the attempts made by politically powerful Southern legislators and publicists to affect the course of interracial justice in the nation at large.

What we can do, however, and I believe certainly should do, is wholeheartedly to encourage those moderate elements among our Southern brethren who wish to bring reason and sanity into the turmoil of local conflicts. Such great-hearted men and women know that there is no sense, despite talk of massive resistance and a barrage of elaborate legal constructs, in wasting time, money, and morale in striving desperately to maintain systems that from the very nature of things are doomed to disappear. Such encouragement will go a long way toward

strengthening the band of persons who are intimidated by noisy and violent elements. We can encourage them by our prayers, first of all, and by recognizing efforts that are made locally to insist that neither our country nor our Church has room for any form of second-class citizenship. And we can welcome the phenomenal patience shown by so many of the American Negro people under great trial and provocation, and honor the remarkably capable and intelligent program of a leader like Dr. Martin Luther King.

Other Minorities

4. The question of Negro-white relationships occupies the forefront of most of our programs. The Negroes, after all, are by far the largest racial minority group in the United States, one that suffers under a peculiar and unique system of handicaps. Moreover, the emotional conflict is much more intense in the case of the Negroes, for historical and political reasons. Nevertheless, our program would be defective, unless it takes into full account the other sources of racial and cultural conflict in the United States.

It is certainly impossible for us as Catholics to be indifferent to the difficult and often tragic situation of the various tribes of the American Indians. With a cultural background totally different from that of any other people in our midst, they have a special and peculiar claim to our aid. This is particularly important since the many tribes of the American Indians are now united as never before in the struggle to preserve against robbery and encroachment their rightful claims to

tribal property. Furthermore, it is certainly in line with our principles to aid in the painful difficulties of relocating de-tribalized Indians in our great urban centers. We are happy that the united Indian effort to conquer their difficulties is represented by delegates to this convention.

Conclusion

These are some of the lessons we have learned by our experiences. The comparative fewness of our numbers and the imperfection of our efforts have no relation to the far-flung implication of the interracial cause itself. The Catholic interracial movement is in the main a movement of lay persons acting under the guidance of their respective bishops and their appointed chaplains and their collective utterance carry the weight only of their own opinions. As lay people, they take the risks and make the ventures that such a work entails.

We will meet with difficult and even discouraging problems, but our confidence is not in ourselves, but in the work of the Church itself and in God's Providence whose guidance we implore. Divine grace, alone, that springs from the Heart of Jesus upon the Cross and is made ever present to us in the Eucharistic Sacrifice, can ultimately touch and truly unite the wayward hearts of men. But we, at least, can do our share toward improving the conditions that make the operation of God's grace possible. Let us never lose sight of the challenge as well as of the certain triumph of our cause.

—John LaFarge, S.J.



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Detroit's Latest Approach for Community Betterment

Democratic Improvement Associations
Prove to Be Workable and Effective

MANY NEIGHBORHOODS in Detroit today boast of strong improvement associations whose constitutions are designed "to safeguard the character of the neighborhood," and "to promote the welfare of the residents of the area in such matters as housing, transportation, sanitation, taxation, building, restrictive parking, streets and sidewalks, schools and all other matters of public interest." Some of these groups interpret the clauses in such a way as to mean that the association is to work to keep Negro families from purchasing homes in the area. Other groups believe that safeguarding the character of a neighborhood means maintaining it as a good one and two family residential neighborhood into which any person who is financially able to purchase property and is willing to maintain it according to community standards, is welcome to move.

In the past five years, Detroit has witnessed the birth and growth of the later type—truly democratic and Christian improvement associations. The Boston-Edison Protective Association which was the first such group and which has received so much publicity for its fine work is no longer an oddity. The Greater Martin Park Improvement Association in the area just east of the University of Detroit, the Krainz Woods Property Owners Incorporated in the Northeast section, and the Gratiot-Mack Conservation Neighborhood are examples of newer, less widely known organizations that have proved to Detroiters that they can have good, well maintained integrated residential neighborhoods in the city.

The story of the Boston-Edison Pro-

ductive Association is widely known. When Negro families first began to move into the area, the old association attempted to prevent it. Failing in this, they then refused to allow the Negro families to join the association. At this point, a number of residents banded together and formed the Boston-Edison Protective Association, which was open to all the residents of the area. The old association gradually died and the new association today has a national reputation for the work done in maintaining and raising the property values of the homes in the area.

An equally encouraging story is told by the newer Greater Martin Park Association in northwest Detroit. This group was formed several years ago when a supermarket in the area attempted to purchase several homes adjacent to it to clear the land for use as a parking lot.

This commercial invasion of a residential area disturbed both the older white home owners and the newer Negro residents to such a degree that they were able to come together as home owners, and form an organization to block this move. Their combined efforts brought both success and a desire to create a permanent organization whose function would be to protect the zoning classification of the community. Since being organized on a permanent basis, this association has been successful in having speed traps placed on a main street, in blocking the opening of a tavern, and in dissuading the city from establishing "one-side street parking." Zoning codes have been stringently enforced and a program designed to help neighbors improve both



THERE WAS NO ROOM FOR THEM

the inside and outside of their homes, has been successfully promoted. Present efforts are being made to have a major street rezoned as "residential" in order to prevent a flow of truck traffic from a new expressway. New families, both white and Negro, are now purchasing in this area because of the fact that they feel this to be a neighborhood where both property and human values are important.

Other Groups

Other non-segregated associations have had the same general experience. Sometimes the problems have been different but always the approach has been the same. An association is formed which is open to all of the people in the area. This association works to improve the physical and human

values of the area so that good people, regardless of race, color or creed will be attracted to the neighborhood because it is a good place to live and a good place to raise children.

The time that some undemocratic improvement associations spend stirring up animosity toward certain racial and religious groups is much better utilized by a truly democratic and Christian non-segregated organization which works in a positive manner toward a goal of promoting better human and property values within its boundaries. In such an instance, not only does the immediate neighborhood reap benefits, but the nation and the world profit as well.

—Richard Peck

A Death, an Angry Mob and a Violation of Justice

"You now approach the performance of one of the most sacred duties of citizenship, the meting out of justice."

DURING THE YEARS 1900 to 1955, some 1990 Americans have been refused "lawful judgment of" their "peers." An unforgettable memory of my childhood is that of the prelude to the mob lynching of two of these Americans.

I sat on the front porch watching the road, its hard surface glistening in the glare of the mid-afternoon sun. In the vacant lot across the road dusty goldenrods nodded drowsily. Tall maples shaded the walk. Pink and lavender asters bloomed in their beds along the edge of the porch.

I sighed. It would be so nice to be making mud pies in the cool of the back yard but Mamma said to watch the road. Anyway, I couldn't have much fun making pies when I thought of Grandpa lying in the front room on the couch and not noticing me at all. Uncle Russell had cried when I asked about it, and he said Grandpa was dead and wouldn't talk anymore. It was all so quiet except for Grandma screaming. Mamma didn't scream. She didn't cry. But she hadn't smiled or laughed all afternoon.

Looking down the road, I saw clouds of dust and heard the sound of many cars. Jumping up, I skipped and hopped out to the road. Glancing briefly, I ran into the house, careful not to slam the door.

"Mamma, a whole string o' cars are comin' down the road. You better hurry if you want to see 'em."

"All right, honey. You stay in here. Maybe you could get Grandma a drink of water."

"No, I want to come with you."

But Mamma didn't hear. She was already going out of the screen door. Grandma was crying so much that she probably wouldn't want a drink. So I went onto the porch and watched the car-lined road for a moment. The cars were filled with men—men who had guns! Maybe Mamma might be afraid out there by herself. I had better go out and take hold of her hand.

Hurrying across the lawn, I edged close to her. Jeff Daniels was talking to Mamma. Sometimes Jeff gave me candy but he didn't look like he would give anybody candy today. Mamma was talking, and her voice sounded kind of funny.

"Jeff, what are you going to do?"

"Now, Lillian, we're a goin' to string up these two niggers to this here maple tree. Killed your Pa, they did, in cold blood murder. Come on, Boys, bring on that rope."

"Oh, no you don't! Don't any one of you come one foot nearer this tree!"

"Listen, Lillian, you go right back in the house and let us men tend to this here little affair. We . . ."

"No, Jeff. Pa is lying in there dead, but the truth that he lived for is not dead. You know he has always fought lynching even back in the Indian Territory days. Put these men in jail, and let the law take its course. That is the

way Pa would want us to do it."

"Lillian, regardless of what you say we're goin' to see that justice is 'ministered. Some of these here white-haired old men have hunted down outlaws with Jim Gibson. Some of the rest of us have growed up here in this town, played with Jim Gibson's children and grandchildren, and knowed your Pa was our friend. Now, don't you think for one minute that we're goin' to let these two niggers go free after committing such a crime. Do you know how your Pa was found? His glasses in one hand and the mornin' paper in the other. They didn't give 'im a chance. We . . ."

"But, Jeff, don't you realize that these boys were drunk and didn't realize what they were doing. Why, this Johnson boy's mother came to Pa before she died and begged him to take care of her boy. Pa would want you to put these boys in jail and let them have their right, a fair trial. Be reasonable and don't make it any worse for us than it is. Do you hear Ma's screams? Do you think that she can long keep her reason if she looks out of the door and sees the bodies of these men dangling from one of her own trees? Please, Jeff, please listen to reason!"

"There's no use talkin', Lillian. We're goin' to give these fellers what's comin' to 'em. Shot down Jim Gibson they did, and they're goin' to have to pay for it. And if you don't let us string 'em up here, we'll take 'em on up to the courthouse and throw a rope over a tree there. Come on, boys!"

The line of cars began to move on its way up the road, gaining speed as the

first car crossed the railroad tracks.

"Mamma, what are they goin' to do?"

But Mamma didn't hear. She just stood watching the cars until the last one had passed the corner.

"Mamma, you're hurtin' my hand!"

But Mamma must not have heard that either because she said, "Pa, I have failed!"

Even then, I must have sensed that the key to her grief was that scene by the side of the road with its grim aftermath—two bodies dangling inertly from a tree. All the honor that had been lately paid her father—members of the state legislature coming to pay their respect, the four-mile funeral procession with the two blocks of Negro children, flowers in their hands, tears streaming down their cheeks—could not wipe out that one grim picture from her mind.

That night regretful sorrow enveloped her. Her father was dead, and two men had been lynched. The evil against which he had fought during all the adult years of his life had dogged his footsteps even beyond the grave. For these men, there would be no judge admonishing a jury: "You now approach the performance of one of the most sacred duties of citizenship, the meting out of justice. The rich and the poor, and persons of every race, creed and condition stand alike before the bar of justice. You must consider and weigh the evidence carefully, calmly and dispassionately."

No, for these two men there had been only the loud mouthings of an angry mob.

—Sister Mary Elizabeth Dye



BOOK REVIEWS

"Crisis" Abstract and General

"WORLD CRISIS AND THE CATHOLIC. Studies Published on the Occasion of the Second World Congress for the Lay Apostolate," xiii-231 pages. (Sheed and Ward, New York, Cloth, \$3.00.)

THERE IS A CERTAIN INVIOABILITY about the spoken word which though perhaps not violated is at least assaulted by its reduction to the printed page. The leveling process which comes from personalization of the living word is one of the prices which must be paid. What might have been an admirable address can become a somewhat undistinguished essay.

This does not invalidate such a collection of addresses; rather it admonishes us not to expect what we have no right to expect. There are some that remain admirable; but, unfortunately, much that is undistinguished.

The present volume contains addresses given at the Second World Congress for the Lay Apostolate which was held in Rome in 1957. Among the admirable can be listed: "Group Psychology in the Atomic Era," by Karl Stern; "The Christian's Task in the Formation of the Supernatural Community," by Margot Klompe; "Health for Underdeveloped Countries," by Raymond Scheyven; "World Peace and World Law," by Kotaro Tanaka; "Is the Church too Western to Satisfy the Aspirations of the Modern World?" by Christopher Dawson.

Corcao's Essay

Perhaps the most stimulating essay in the book is that by Gustavo Corcao entitled, "What the World Expects from the Church." Corcao has this to say of the judgment to which the world subjects the Church:

"The world sits in judgment on the Church, and the material for the gravest charge brought against the defendant, and the most serious evidence adduced in support of it, is all provided by the members of the Church themselves. Not that our lives stand out because of any noticeably scandalous or perverse behavior; not that we are any fiercer or more selfish than anybody else; or any more immoral in our way of living, or any less fair in our dealings with our fellow men. No, the greatest scandal of the century is to be found in the fact that we are just like everybody else! When the world makes its vague, confused, obscure charge against us, it is accusing us of a strange collective sin without a name. It might be said that the world is accusing us of—worldliness."

The introductory essay, "The Christian Statesman," by Konrad Adenaur,



which is neither an address nor an essay, looks suspiciously like a filler. The interview with the Chancellor does give prestige to the book, but little substance. The interview given by actress Ann Blyth to William H. Mooring, which makes up the essay, "The Catholic Actress Looks at the Motion Picture," certainly cannot be called a prestige piece, nor I think merely a filler, but is designed to give completeness to the section Art in the Technological Age. The essay which resulted from the interview, ghost written by Mr. Mooring, is quite badly done. It might be suggested that after this Ann Blyth do her own writing. Or her ghost writer needs a ghost writer.

Unfair Criticism

There is a basic unfairness about criticizing a volume which contains essays of so vast a scope. However, if criticism must be made it would be this: the essays are quite content for the most part to deal in generalities, they never seem to come to grips with the real problem.

This is an old Catholic failing, that of being satisfied with the repetition of dogmatic statements and the reiteration of moral positions. Such declarations, especially when they come from the highest authority, clear the air and give direction to the apostolate. But having cleared the air, we have not done all that it is our vocation to do.

The problem must be attacked, not only on the abstract level, but also on the concrete level of the sociological, cultural, economic situations of today. Until we come to grips with the problems on these levels we will in vain declaim and issue declarations of our dogmatic and moral position. Though a World Congress imposes a universality of approach, the pertinent Christian principles could have been brought nearer the historic facts. Frankly, the book as a whole was a disappointment.

—Kilian McDonnell, O.S.B.

Contemplation is Possible for Social Actionists

HAPPINESS AND CONTEMPLATION, by Josef Pieper, 126 pages. (Pantheon Books, Inc., New York 14, New York, \$2.75.)

JUST THE SOUND of the title of this book will no doubt be enough to discourage social actionists from reading it. It is probably an occupational hazard of this group that they have deferred such goals as "happiness" and "contemplation" for the never-never time when social and political injustices no longer exist. Contemplation sounds somewhat selfish, even a trifle dull when compared with such necessities as political activity, labors of peace, practice of the works of mercy; in short all of our laboring, working and acting. But the author intends to persuade his readers that the active life does not exclude contemplation and, in fact, that "the ultimate meaning of the active life is to make possible the happiness of contemplation."

Pieper believes also that contemplation is far more widespread among us today than appearances would indicate. Is it possible then for individuals who think of themselves as "men of action" to partake in contemplation? Yes, says Pieper, "the significant features of contemplation can be attained without anyone being conscious of it by that name. Thus, more and more new forms of achieving contemplation manifest themselves."

The Perfect Joy

There is no real difference between the various forms of contemplation; re-

"Lord's Prayer" Re-meditated

THE LORD'S PRAYER, by Monsignor Romano Guardini, 125 pages. (Pantheon Books, Inc., New York, New York, \$2.75.)

THIS MEDITATIVE STUDY of the "Our Father" shows the depth of perspective that may be seen in this prayer of prayers when one takes thoughtful consideration of its contents.

Monsignor Guardini begins the exploration from what he calls the "gateway," which is the petition "Thy Will be done." From here one may be guided to comprehend the fullness of meaning contained in the prayer, and much space is devoted to the treatment of this attitude of mind—acutely seeking the Will of God. This is not simply a stepping-off place, but that home base to which all further meditations revert.

The remainder of the book is composed of two main divisions: the invocation "Our Father, Who are in heaven"; the "seven petitions" forming the balance of the prayer.

Although the reader is introduced to Guardini's typical penetrating approach from the very beginning of the book, he is allowed, in the first mentioned division, to come face to face with this approach in action:

"Of the words of this invocation, we single out the last ones: 'Who art in heaven.' We propose not only to think about them, but to live them in spirit. Words are movements—movements of the heart, of the mind. We shall therefore trace the movement which springs up and seeks its paths in the words of the invocation. And we shall allow ourselves to be gripped and led and carried along by it."

A Living Fabric

And "carried along" one is indeed. Not only through this particular section, but throughout the remainder of the book as he treats this subject "not as a system of doctrine, but a living fabric."

Through the study of this prayer the necessity of an awakening of the will



Magr. Romano Guardini

toward an animated catholicism is made evident, and it is demonstrated further, how the riches of this prayer, when disclosed, serve to aid man in his labors for his own salvation and that of the world. It is noted also that the disposition of mind which is required in living a Christian life is one of vigilance toward all concerning Him and His Holy Will within the many spheres of ones life.

That this is not something which comes easily, Monsignor reiterates, but that it is something which must be worked at and which must develop within us with the help of His grace, he makes quite definite: "We should grow to the full maturity of adult existence; to the strength and majority of those whom God has called to enter into an understanding with Him; into that agreement in which the Christian's concern for God's Holy Will is united to His own omnipotence."

—Dorothy Besal



Josef Pieper

ligious, poetic, philosophical, and so on. It is meaningless to distinguish between religious and non-religious contemplation. The common element in these dissimilar forms is far more crucial; the "loving, yearning, affirming bent toward that happiness which is the same as God Himself." Within this common element, with our intense craving for happiness is united all of our powers—our senses, our imagination, our reason. This then is the common element in all types of contemplation; the multiple forces of human nature are called upon. Many of our every day experiences can rightly be called contemplative experiences. Pieper

er feels the happiness attending these experiences of earthly contemplation we should realize is a foretaste and beginning of the perfect joy. What is an example of such an every day experience; to delight in the taste of fresh water as it quenches our thirst. When we experience simple delights such as these, we are at the same time aware of an intuitive non-rational certainty within ourselves of the divine base of all that is. This is contemplation.

Now we see how easy it is to share in the tradition of Christian humanism. If we are capable of simple acts of contemplation we can appreciate the function of poetry and art, which is, says Pieper, to keep alive and active, contemplation of the created world.

The first section of this book may seem dull reading to some, for it is here that Pieper lays the foundation of his argument. Terms are carefully defined and established. The last section of the book makes more interesting reading. The validity of intuition as a method of grasping reality is claimed. The frequent experiences of earthly contemplation in our day-to-day existence is discussed. Practical activity, from practice of the ethical values to gaining the means of livelihood, is put in its proper perspective.

Those who will enjoy this book are all who want to hear reaffirmed the validity and strength of our primal and intense desire for happiness.

—Beth Biro

LINES FROM THE SOUTH

Truth and MORE Consequences

"A ROSE IS A ROSE is a rose" in literature and in the garden. A wife is a wife is a wife—when the last three months of her college are put aside while she goes across the ocean with her husband to work on his doctoral thesis; when she studies for a whole year to finish an A.B. degree in a newly organized college in the town they move to afterwards because she cannot get back to her old school where she could finish in three months; when she enrolls years later in a graduate extension course offered on her husband's campus in another state in order to collect materials and bibliography he would need for his next speech before a national convention of teachers.

My degree had never been questioned. Towards the end of the extension course the dean looked up the rating of my college routinely as required by the forms he had to fill out and discovered, to our horror, that my college had never been accredited outside its own state and he should never have admitted me to the graduate extension course. By that time all the materials needed for the speech had been collected but that did not help the status of my teacher's certificate or civil service rating for social work which was the bulk of our insurance in case anything happened to my husband. Evidently a degree is a degree is not always a degree that is reliable.

Everyone in the family was well. My oldest son had come home from California for a vacation and had decided to begin work on his Master's Degree in the fall through the local Ford Fifth Year Program. Instead of returning to California for such a short time before his school could begin, he offered to stay at home with his handicapped brother and hold the house down for his father and two other brothers in elementary school for the three months required for me to complete my original degree from the University of North Carolina.

To School

On March 22, 1953 my family packed me off to school. Besides finishing the degree, I looked forward to several visits with my mother and other relatives I had not seen for seventeen years. The time schedule was so close, however, that I had to go directly from the bus station to the red tape of registration before proceeding farther east to see any relatives.

It was good to get back to my Alma Mater and pick up my studies where I had left off all those years ago. A former sociology teacher was now my faculty advisor. We had so many years and events to catch up on, especially HOW I ever could have become a CATHOLIC, that we talked beyond the office hours of the Dean of Women and I had no access to the dormitory for the night.

There was a lovely widow in town who was ready for just such emergencies. She turned out to be a former high school history teacher and we had even more years and events to catch up on, and more explaining to make about becoming a Catholic. There were supposed to be lines of division between my teachers and me now, but there were old ties that were too strong to be cut.

The Colored People

After 17 years the towns and people could hardly be recognized. Even their time "hallowed" age-old color line stands were being seriously challenged. The "colored" people I saw went about their business as usual but were considerably more independent and less scared looking than formerly. Some of the "white" people were gnawed with

the conviction that eventually integration would be the order of the day in spite of all that they could do. They had been backing all the improvements in the "colored" schools possible, which they hoped would stave off all demands for integration for a while. In the meantime, they were watching the zoning of their towns, trying to make the school zones always coincide exactly with the boundaries of the "white" and "colored" residential districts. Then, when integration finally came upon them, they could safely declare integration within every school zone without any chance of "white" and "colored" children ever coming together. When that would no longer work, they hoped to have some other stall in operation.

There were also some very bright spots. My former Bible teacher now taught Bible at the "colored" university in Raleigh. There were glowing accounts of the way his son had eliminated color lines altogether in his social relationships.

On the campus, it was no longer permissible to express sentiments or language of prejudice openly. In fact, most people, whatever their inner feelings were, leaned over backwards to avoid any telltale traces of voice tone or gesture that would condemn them as bigots, or reveal any contamination of prejudice. A first hand study of the effect of this attitude on interracial justice practices would have been most interesting but I had to "hit the stacks" in the library.

The Librarian

"Do you happen to be Mrs. Dorothy Abernethy?" asked a worried, pale-faced librarian very solemnly on Saturday, April 11, just before noon.

"Yes."

"They've been calling all morning trying to locate you. With no classes scheduled they thought sooner or later you would have to come back to your room. Finally somebody said to try the library."

"That was a good idea. What . . ."

"There's a call . . . this way," he said painfully directing me to a telephone.

When the sudden heart attack in the night is fatal, a wife WAS a wife IS a WIDOW and has to start taking the consequences immediately.

Eternal rest grant unto him O Lord and let perpetual light shine upon him. May he rest in peace!

Realities Outskirts

On the outskirts of the reality we call eternity the measured cadence of moment upon moment seems to come to a halt to allow all the departed yesterdays and all the uncertain tomorrows to become a part of the present moment. But worried librarians cannot wait forever to see whether or not new widows are going to faint or otherwise make a scene in the library.

"Do you feel all right?" he asked nervously as we reached the door of the library.

"Yes," I tried to answer. The moments now began to rush by to rapidly as if to make up for lost time. I wondered how my handicapped son was taking it. I would have to arrange for the Rosary service and Requiem Mass as soon as possible because there would be no way to explain the situation to him at all. He had no speech at all and very little language comprehension. He might become unmanageable. And there was no relative in the whole state of Arkansas to be with my children right then.

"Are you SURE you are all right? Maybe I ought to go with you to your room," said the librarian uncertainly.

"There's no need. I—I can make it. It's not far," I answered trying to reassure him.

The Trip

At the dormitory people were already waiting to help me with calls and arrangements for leaving. As soon as my family was notified my brother began making plane reservations and my sister prepared to fly back to Arkansas with me. Father Maus and my younger sons were waiting for us in the airport at Little Rock when our flight, delayed by bad weather, finally pulled in. Everywhere I had turned there had been nothing but kindness, sympathy and people going out of their way to be of help.

It was almost time for the Rosary by the time we reached home. Our Protestant neighbors mingled with members of our Catholic parish who lived 10 to 20 miles away. People who had a hard time spelling out three letter words in the Bible grieved right along with college professors. Lines of division were laid aside for the time being and there was COMMUNITY.

Even my handicapped son was sitting with quiet dignity beside the outstretched form of his father in an attitude of perfect filial respect and devotion.

Death the Leveler

It has been said that death is a great leveler of all people. That is not quite true. Death can mow down man-made lines of division in a hurry, but that only makes the special dignity of each person seem to rise to higher stature. And persons themselves are far more interesting to associate with than the ugly "board fences" of prejudice we often stick around them in our ignorance.

After the family was arranged for temporarily, I had to hurry back to school. It was no longer merely desirable to finish the degree, it was necessary.

The library was no longer sufficient for the nature of the papers I had to write in the time that was left. Father John Weidenger, scholarly chaplain of the university, came to my rescue with a generous supply of conferences and books from his own shelves. Rt. Rev. Paul M. Nahlen, O.S.B., then abbot of New Subiaco Abbey, directed me to correspond with Father Raphael De Salvo, O.S.B., S.T.D., one of his monks. Father Victor T. Suren of the Central Bureau in St. Louis and Father Thomas J. Hickey, a Colorado priest who was educated in Ireland were generous with pertinent information on Catholic religious education.

Needing information from as large a number of priests, sisters and lay people as possible for the actual sample I was considering in the problem of sec-



ularism in Catholic Religious education, I took advantage of the wealth of resources that His Excellency, the Most Rev. Vincent S. Waters, D.D., bishop of Raleigh, had assembled for the convention of the North Carolina Catholic Layman's Association in Goldsboro, North Carolina. I took full notes of all the speeches and queried as many people as possible before the sessions and during the intermissions.

My Prying

Going on to the auditorium for the next session, I enjoyed watching "white" and "colored" people assemble, moving about freely as human beings without respect to color. Near the door the genial NCCLA director, Father McCarthy, who had prepared for the priesthood in the seminary at Little

Rock, Arkansas, stood talking with the "colored" ladies who seemed to be mother and daughter. The younger lady seemed to take this type of "white" and "colored" mingling as perfectly natural. The older lady, however, had memories that flitted across her face visibly every now and then. Sometimes she seemed almost afraid to move for fear those precious present moments would vanish like a dream.

As Father McCarthy and the young matron moved a few steps nearer the front the older lady stayed by the door, watching them in eloquent wonder. It was now time for the sessions to begin. Father McCarthy took the arm of the young matron in the usual manner of a southern gentleman assisting a lady and escorted her to a good seat. Lips of the older woman parted. Her chest heaved convulsively and her eyes became very bright with moisture. Lifting her face to heaven then and there, I could feel her Magnificat all the way across the room where I sat.

Campus Again

Back on the campus May finally slid off the calendar and we rushed into the sprint that immediately precedes graduation. On June 1, the cafeteria seemed to be in an uproar when I came in to eat. A number of students, clutching newspapers in their hands, were going from table to table, and pounding on the tables excitedly. Soon students were popping up from the tables all over the place, getting papers, looking at them briefly, and becoming excited too. Apparently some unusually popular sports here had just scored a major victory in a very important contest and the students were cheering with all the enthusiasm they could muster.

The Greensboro Daily News bristled with sensation as I went by the news stand on the way out. "CATHOLIC BISHOP JEERED—DEPUTIES PREVENT VIOLENCE AT NON-SEGREGATED SERVICES," said the headlines. I bought a paper and glanced through it briefly. The Most Reverend Vincent S. Waters, D.D., bishop of Raleigh, had just gone to bat for interracial justice, knocked the ball of segregation out of the churches at Newton Grove and scored a home run! If His Excellency had appeared in the cafeteria at Chapel Hill right then he might have been hoisted to the shoulders of the cheering students and carried around the area in triumph!

Do Something

Hurrying on to class I was met in the hall by my teacher. "Have you seen what your bishop has just done?" he asked excitedly. "I didn't believe the hierarchy had it in any of them," he continued. "They've been TALKING and TALKING about interracial justice for a long time. It's about time one of them really stood up and DID something about it if they really mean it! Boy, what a man!"

At Nazareth, just outside of Raleigh I inquired a few days later about the possibility of visiting Newton Grove. I was told about the exaggeration of the newspaper accounts and the inadvisability of anyone visiting the town right then. There would be more time later, when I came back to summer school to begin the graduate courses in social work that would enable me to earn enough income to educate my boys properly and contribute to the church, besides acquiring the right to develop and head an institution for my handicapped son if desirable. I had just made arrangements for my younger sons to stay at the Catholic Orphanage at Nazareth and Father Begley, the director, thought Catholic facilities could be obtained for my handicapped son in Tennessee.

In the meantime I went back to Arkansas to collect my children and close my home.

—Dorothy Abernethy

COMMUNITY